



Library of the Theological Seminary,

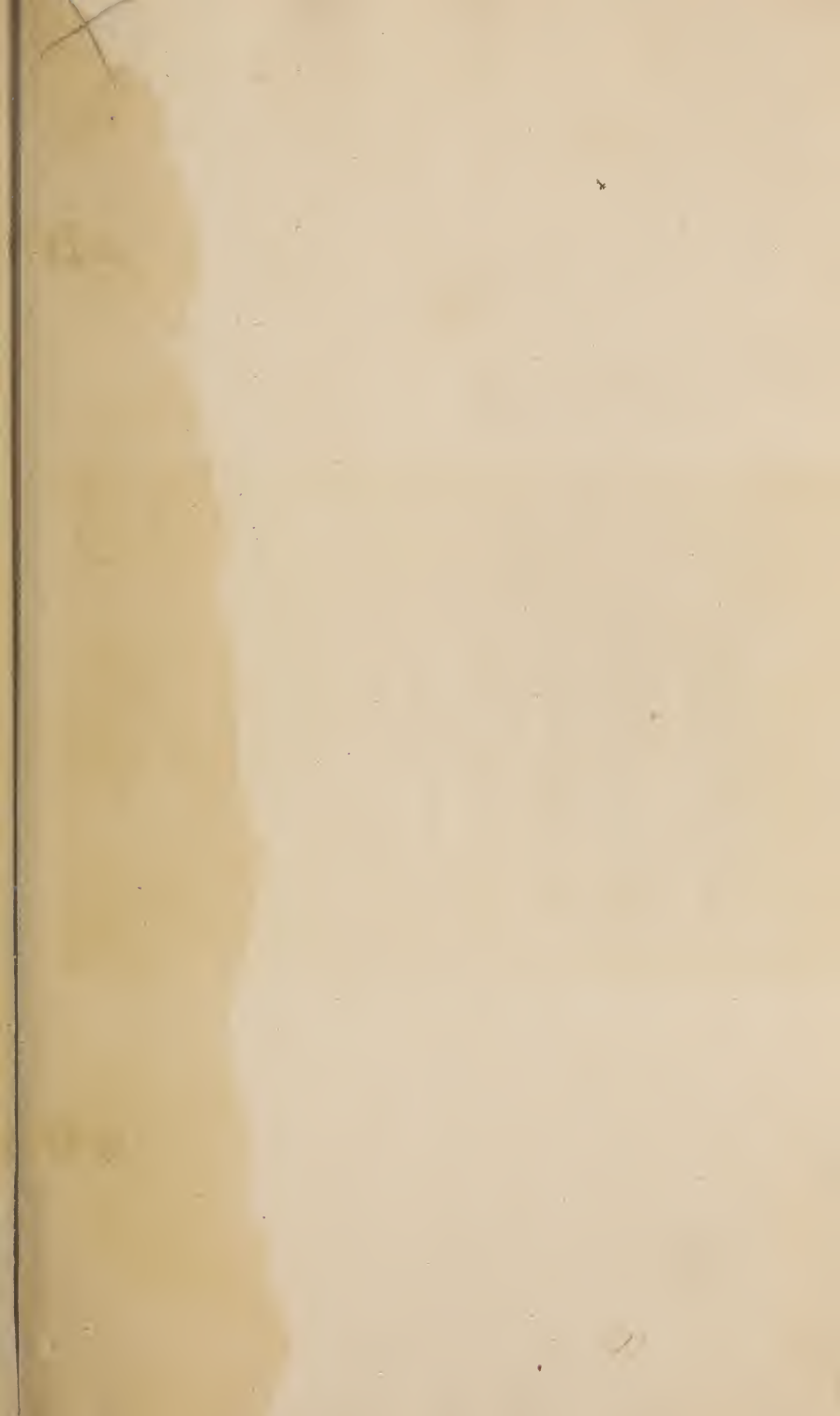
PRINCETON, N. J.

Division.....I.....

Section7.....

Shelf.....

Number.....





Digitized by the Internet Archive
in 2015

THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

OCTOBER, 1818.

SERMON
PREACHED AT BOYLE'S LECTURE.

We have received from a Clergyman, who is a zealous friend to the Society, a course of Sermons, preached by him some years ago, at the Lecture founded by the Hon. Robert Boyle, but which have not hitherto been given to the Public. He has kindly permitted us to print them in the Expositor, and we therefore purpose, from time to time, to introduce one of them to the attention of our Readers.

Romans x. 1. *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*

SUCH was the animated language in which the feelings of the apostle's heart broke forth, when he contemplated the condition of his unbelieving countrymen. He knew the unspeakable value of the Gospel: he knew how melancholy is the case of those who despise its declarations, and reject its offers. He was therefore over-

whelmed with affliction, or, to use his own words, he had "great heaviness and continual sorrow in his heart," when he reflected that so many of "his brethren, his kinsmen according to the flesh," had renounced the hope which their ancestors fondly cherished, and had rejected that very Messiah, whose coming had been eagerly longed for by every preceding generation. The same sentiments will be cherished by every sincere Christian. Having himself experienced the joy resulting from faith in the Redeemer, he will wish that all his fellow-creatures may partake of it. Trusting that the power of divine grace has wrought a saving change in his own heart, and that through the merits of Christ he is delivered from a state of ruin and made an heir of eternal glory, he will eagerly desire that every child of Adam may share the blessings of salvation. What concern then must he not feel, when he sees so many neglect the Gospel!

How earnestly will he lament the condition of those "who believe not," whose minds "the god of this world hath blinded, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." But he will not content himself with merely lamenting their condition, he will strive as far as lies in his power to effect a change in it, and will rejoice to uphold and encourage those who are willing to labour for the conversion of infidels.

Such, doubtless were the considerations which gave rise to that benevolent Institution in pursuance of which I now address you. The design was nobly conceived, and it has for the most part been ably executed. The enemies of religion have not only been repulsed in their assaults upon the citadel of our faith, but have also been themselves attacked in their strong holds; they have been compelled to give way before the irresistible power of divine truth; they have felt the keen edge of that "sword of the Spirit which is the word of God." Thus mightily has the cause of Revelation triumphed over Atheists, Deists, and the whole host of freethinkers and pretended philosophers, who have set themselves in array against it.

But there is one very numerous body, for whose benefit, amongst others, the pious Founder directed that these lectures should be preached, whose case appears scarcely to have

occupied a due proportion of regard, and who seem entitled to more attention than has hitherto been paid to them by the advocates of Christianity. The persons to whom I allude are the remains of the Jewish nation, who are scattered throughout almost every region of the earth, and of whom such multitudes reside in this kingdom and in this metropolis.

In some respects they appear entitled to greater compassion than those who, being descended from Christian parents, have renounced the faith of their ancestors, and have denied the Lord that bought them. Let us consider what they once were. They were the chosen people of God; to them "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Whilst our forefathers and all the rest of mankind were plunged in heathen darkness, and were devoted to the most absurd and baneful superstitions, they enjoyed the knowledge of the one true God, and cherished the hope of salvation. "To them were committed the oracles of God;" they were honoured as the instruments of preserving the original and all the subsequent promises concerning the Redeemer and his kingdom. Theirs were the fathers of the Church,—amongst them the prophets exercised their ministry,—amongst them the invaluable Scriptures of the Old Testament were composed and treasured up for the benefit

of every succeeding generation. Above all, "of them as concerning the flesh Christ came, who is over all God blessed for ever." Surely then, if they had no personal claims to our regard, they would have some on account of their ancestors, and of the benefits which we derive through their instrumentality. But the contrast between their former and their present condition, is also well suited to excite our compassion. Instead of being in a peculiar manner the objects of God's favour, they now bear evident marks of labouring under his heavy displeasure. For upwards of seventeen hundred years they have been driven from their native land, and have had no country which they could call their own. In no place do they exercise any thing like an independent sovereignty, but are on the contrary oppressed and persecuted in almost every nation where they sojourn. Inflexibly as they appear determined to adhere to their ancient religion, they have not the power of observing the ordinances which it prescribes. Their temple has been long since demolished; their priesthood is extinct; their genealogies are obliterated. But, what is far worse than any of these evils, they are now excluded from the Church of God, and those very Gentiles whom they were accustomed to despise, are elected in their room. Surely, then, since we have succeeded to their privileges, we ought to pity their

condition, and, though we cannot but acknowledge the justice of God's dealings with them, should rather be disposed to alleviate than to aggravate their affliction.

Were temporal evils the utmost to which they were liable, even then, as men, as partakers of the same nature, we might be expected to feel some compassion for them. But when we reflect that whilst they persevere in rejecting the Redeemer, they can have no well-founded hope of salvation, we cannot, if we are sincere disciples of that Redeemer, contemplate without the liveliest sorrow, their blindness and hardness of heart. The case of the Heathens who never yet heard the name of Christ, is justly worthy of pity, and every practicable effort ought to be made to communicate to them the knowledge of his Gospel; but far more deplorable is the condition of the Jews, who, having heard of him, have rejected him: who persevere in blaspheming his glorious name, and though they hold in their hands those Scriptures which distinctly prove that Jesus is the Christ, have their hearts so veiled, that they cannot discern their meaning.

There may be some, indeed, who are influenced by these very considerations to withhold their pity from this race of men, and who, on account of the crime committed by their ancestors in crucifying the Lord of life, and the hatred which they

bear at this day to him and his disciples, think that we are justified in neglecting to use means for their conversion. But is this the spirit of Christianity? Was this the temper displayed by our Lord, and by those whom he employed to preach his Gospel? Did not he command us to "love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for those who despitefully use us and persecute us?" Did not he weep over the city of Jerusalem when he looked forward to the calamities which were to come upon it? Did not he pray for his murderers, whilst they were nailing him to the cross, and say, "Father, forgive them, for they know not what they do?" Does not St. Paul, even whilst speaking of their rejection from the Church, declare that they are "beloved for the fathers' sake?" Persecuted and ill-treated as he was by them, did he not strive incessantly "if, by any means he might provoke to emulation them which were his flesh, and might save some of them? Let this mind then be in us which was also in Christ Jesus" and his apostles. Instead of despising the remnant of Israel which sojourneth amongst us, let us behave towards them with kindness and courtesy, that we may thus win them to embrace the faith of our Redeemer.

There is reason to believe that the ill-treatment which the Jews have experienced in nations professing Christianity,

has greatly contributed to harden their hearts against it. Their history, since the time of the destruction of Jerusalem, has recorded little else but one continued series of persecution and of suffering. And however justly they might, by their inveterate hatred of our religion and its professors, merit the severest punishment at the hand of God, who hath said that vengeance belongeth unto himself, it would have been far nobler, far more consistent with that temper which the Gospel inculcates, had we aimed at softening their prejudices by gentle measures, and sought to engage their assent to the truth, by an exhibition of those graces which it produces in all who are truly influenced by it. Such conduct would well become us in the present day, in order that we may efface the remembrance of the injuries inflicted by our forefathers on the descendants of Israel. The annals of this country are disgraced by the record of many cruel proceedings which have been carried on against them. It is true that these took place whilst the nation was overspread by the darkness of Popery, and since the Protestant religion has been established, we have abstained from acts of oppression. But still we have by no means exercised that kindness towards them, which might justly be expected from us. No public or active measures have been adopted for their conversion. Some pious persons, indeed,

have written and preached with a view to their benefit, but these efforts have proceeded from the zeal of a few individuals, rather than from any general impression that Christians ought anxiously to wish for the salvation of the Jews, and ought to do every thing in their power to promote it.

Yet surely such ought to be the sentiments of Christians, especially of Protestant Christians, and above all, of the Protestants of Britain. Let us consider the religious advantages with which we are favoured, and the obligation which they lay upon us to strive for the diffusion of Christianity. Its blessings were communicated to this nation at a very early period, and though in this, as in other countries, its truths became obscured by Romish superstition, still we were amongst the first delivered from the bondage of Popery, and have ever since enjoyed the benefits of an established Church, which for soundness of doctrine and excellence of discipline is without a rival. Favoured, therefore, as we are above other nations, we ought to display peculiar zeal for the conversion of those who are enemies to our holy faith, and for the extension of our Redeemer's kingdom. Freely we have received, freely therefore we should give, and never rest whilst any are to be found amongst us who reject Christianity, until we have employed every possible method to con-

vince them of its truth. Who that is influenced by feelings of humanity, could see thousands of his fellow-creatures labouring under a fatal disease, and at the same time refrain from imparting to them the knowledge of a remedy with which he was himself acquainted? In cases of this kind the benevolence of Britons has not been unexerted. The admirable discovery of Jenner, which has already preserved the lives of thousands, and is likely to be beneficial to millions of the human race, has been communicated with noble eagerness even to the most distant nations. But it is in those things especially which relate to the eternal welfare of mankind, that Christians ought to display their charity. Let us, then, no longer behold with unconcern the case of those who, whilst they profess to worship the one true God, to believe his prophets, and to hope for the Messiah's coming, are yet destitute of any right knowledge of God, are blind to the sense of the prophecies, and persist in denying that Messiah, though he has long since revealed himself to them.

In order that we may attempt the conversion of the Jews, it is not necessary to send missionaries to a distant land, for they dwell in the midst of us; we have daily intercourse with them in the transactions of business; we are able to converse with them in our own language;—and though every Christian is not

qualified to maintain a controversy with them, yet it is to be hoped that many learned men are to be found amongst us, especially amongst the ministers of our established Church, who being well versed in the original language of their Scriptures, and having the power of exploring the writings of their Rabbies, are fully equal to the task of refuting their objections, and pointing out the solidity of those arguments which prove the truth of Christianity. To those who by their zeal and ability are fitted for such an undertaking, our civil and ecclesiastical rulers ought surely to afford encouragement; and it cannot be doubted that they would do so, if they were once to advert to the many considerations, both religious and political, which concur to recommend this work of charity. Private Christians also might be useful, by forming societies for this purpose, by establishing schools for the instruction of Jewish children, by subscribing for the encouragement of those who, being qualified for the task, would also be willing to undertake it, and for the publication and diffusion of works calculated to refute the arguments which the Jews urge against our faith, and to shew how clearly the divine mission and Messiahship of Jesus may be proved, by an appeal to their own sacred writings.

The only objection of any apparent weight which I can foresee to such a proceeding,

must be founded on the supposition that its success would be hopeless; that the prejudices of the Jews are too inveterate to be overcome by argument; or that God has sealed them up in a state of impenitence and unbelief, as a punishment for the crime of their ancestors in rejecting the Messiah. Neither of these opinions, however, seems to rest on any solid foundation. It is true that the Jews are prejudiced: but so are Atheists and Deists, yet we do not despair of their conversion, nor refuse to employ means for the promotion of it. They are bigotted, it must be confessed, to the opinions of their Rabbies, and have acquired the habit of perverting the sense of those Scriptures which seem to favour the cause of Christianity. But may it not be hoped that the beams of truth will in time become powerful enough to disperse the mists of error; may it not be hoped that traditions, manifestly absurd, may by sound argument be stripped of their authority; and that perversions of Scripture may be detected, by a fair investigation of the original text, and by a comparison of its predictions with the events by which we believe them to have been fulfilled?

If we have good grounds for our own faith, we may hope that the solidity of those grounds can be proved to others, and unless we perceive in Scripture any express declaration to the contrary, may promise ourselves that the divine blessing

will prosper so noble an effort of benevolence. That the prejudices of the Jews are not in every case invincible is evident, because many have been brought over to the faith of Christ, and not a few have shewn a disposition to examine the proofs of its divine origin. That the nation is not excluded by any divine decree from the possibility of conversion, is evident from many passages of Scripture. The Gospel was in every instance addressed to them by the apostles, before they turned to the Gentiles. St. Paul declares that the Gospel of Christ is "the power of God unto salvation, to the Jew first and also to the Greek;" he assures us that God "will have all men to be saved, and to come unto the knowledge of the truth." Nay, he not only allows us to entertain the hope that the Jews may possibly be converted, saying, "They also, if they abide not in unbelief, shall be grafted in, for God is able to graft them in again;" but declares, in express terms, that they shall be converted. "I would not, brethren," (he says) "that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their

sins." The Scriptures of the Old Testament contain many prophecies to this effect, of which none is more remarkable than that which I discussed from this place on a former occasion; "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God and David their King, and shall fear the Lord and his goodness in the latter days."

That the period when this happy change shall take place in their condition is not very remote, seems far from improbable. It is certain that the Jews have now continued for *many days* in that state which the prophet describes; and there are various circumstances which give us reason to believe that the *latter days* are at hand, if even the present be not the commencement of them. With respect to St. Paul's declaration, that "blindness in part is happened to Israel until the *fulness of the Gentiles* be come in," it is believed by Mede and other able commentators, that by *the fulness of the Gentiles* we are to understand the termination of the four Gentile kingdoms, predicted by the prophet Daniel, that are to give place to the kingdom of the stone, which is to become a great mountain and fill the whole earth. The Roman, which is the last of these mo-

narchies, has not without reason been thought to be drawing towards its close; the kingdom of the stone is the spiritual empire of Christ, which will gradually break in pieces all the powers of Heathenism, and destroy the dominion of Papal error. How soon this most desirable event shall take place it is impossible for man to foretell; but that it shall be accomplished we have the clearest warrant of Scripture for believing. Admitting, then, that it is determined in the counsels of infinite wisdom that the Jews shall at length be converted, even though the appointed time should be at a distance, any efforts now made for their benefit may, by the divine blessing, be rendered preparatory to this glorious end.

Some individuals, at least, may be won over to the faith, a kind of first-fruits of that blessed harvest which shall one day be gathered in. And if but a few can be recovered from their present deplorable state—if but a few can be persuaded to enter the fold and be numbered with the sheep of Christ, the heart of real charity will feel sufficient cause for exultation. For how unspeakable is the value of immortal souls! how rich a prize does he secure who wins even one from perdition! what rejoicing does he occasion to the angels of God! what delight does he lay up in store for himself against the day of judgment! In that day the truth of Solomon's declaration will be abundantly ma-

nifest; "He that winneth souls is wise,"—and even he, who, though unsuccessful, has sincerely endeavoured to win them, will be found to have possessed a wisdom, compared with which the utmost worldly sagacity is foolishness. He who shed his most precious blood for the redemption of sinners, will then acknowledge and reward the pains thus charitably bestowed; and all who have taken part in so good a work, all who, by their exertions, their contributions, and their encouragement, have assisted its progress, will partake that blessing which is foretold by the prophet Daniel, and foretold, if we may judge by the context, with especial reference to the case of Israel; "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Considerations like these have induced me to devote the present course of lectures to the controversy between us and the Jews, and to aim at promoting the spiritual welfare of that too long neglected people. I am well aware of the copiousness of the subject, and of the extensive knowledge which it demands. To do it full justice, many more than eight sermons would be necessary, and a very considerable portion, both of general information and of Rabbinical learning, might with advantage be called into exercise. In these respects I am deeply sensible of my own

deficiency, but I trust, by the divine blessing, to be at least preserved from injuring the cause which I am anxious to serve; and hope that the endeavour to draw the attention of the learned, both amongst Jews and Christians, to the subject, will not be without utility.

Should I be happy enough even to accomplish thus much of my purpose, some abler champion may be excited to engage in the controversy, and I may have the satisfaction of seeing the strong holds of our adversaries overthrown by a more powerful arm, and those adversaries themselves induced to join our ranks, and to enlist under the banners of the Gospel. Glorious to the Christian Church will be the acquisition of every convert. Its most inveterate and formidable foes will be diminished in number, the kingdom of the heavenly David will wax stronger and stronger, and the house of Saul will wax weaker and weaker, till at last our religion shall completely triumph in the submission of all opposers.

I will now conclude by tracing a brief outline of the plan which I propose to pursue in the following lectures. It is my intention to begin by addressing myself to the Jews, and endeavouring to excite in their minds a due sense of their need of such a religion as the Gospel teaches, thence proving to them the importance of the subject, and the obligation which lies upon them to give it a full and candid consideration.

VOL. III.

I shall then examine, and labour to refute, their principal objections. Having thus prepared the way, I shall urge the direct and positive evidence in proof of Christianity, and endeavour to convince them that they have as much, and even more, reason for acknowledging the divine mission of Christ, than they have for believing that of Moses. I shall lastly strive to affect them with a sense of the excellence of our Saviour's character, and the unspeakable value of his Gospel; concluding by practical addresses to them, and to other descriptions of hearers. For my success in these endeavours I entreat true Christians to join with me in earnest supplication to the great Father of Spirits, beseeching him to have mercy upon all Jews especially, as well as upon all Turks, Infidels, and Heretics; to take from them all ignorance, hardness of heart, and contempt of his word; and so to fetch them home to his flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who, with the Father and the Holy Spirit, ever liveth and reigneth one God, world without end. Amen.

REMARKS ON THE SONG OF MOSES.

To the Editors of the Jewish Expositor.

Gentlemen,

IMMEDIATELY before the death of Moses the servant of the Lord, he was commanded

to write the song which is recorded in the thirty-second chapter of Deuteronomy, and to teach it to the children of Israel, that it might be a witness for God against them.* A few observations upon the different parts of this divine composition, may therefore, with the blessing of God, awaken in the minds of some of the children of Israel, a spirit of anxious inquiry with regard to their present condition; and since, as already said, one of the purposes of this song was to bear witness against them, we hope that no Jew will be offended, if, in the course of our remarks, we shall feel ourselves called upon to write some things which may seem to bear hard on the past conduct of the Jewish nation.

The prophet begins by a beautiful apostrophe to the heavens and the earth to hear the words of his mouth. This is usual when the matter to be endited is of more than common importance, and an example of the same figure of speech is to be met with in the beginning of the prophecies of Isaiah, where he calls on the heavens and the earth to listen to what the Lord himself had testified concerning the rebellious conduct of that people, whom he had cherished with all the tenderness of maternal love.

In the second and third verses, Moses compares his

doctrine and speech to the gentle rains and dews upon the tender herb and the showers upon the grass, because he will publish the name of the Lord. That name was announced by the Lord himself to his servant Moses on a former occasion* as *the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear (the guilty), visiting the iniquity of the fathers upon the children's children, unto the third and fourth (generation).*

What can be more refreshing to the soul of man, when deeply humbled under a sense of his sins, than to hear the gracious sounds of mercy and compassion for his fallen condition, which are thus engraven in the very name of the Lord, as declared in the foregoing passage? In this all-compassionate and gracious name we may, therefore, at once discern the reason why Moses declares his doctrine to be as the rain and dew; for in like manner as the tender herbs of the field, when parched up with heat, are refreshed and quickened by the rain from heaven, so to the soul of the convinced sinner, when ready to despair and give up all hope, are imparted new life and strength by the sweet strains of that heavenly doctrine, which proclaims the tender mercies of our God.

* Deut. xxxi. 19.

* Exod. xxxiv. 5—7.

O that every one of the children of Abraham, who may cast his eyes on these observations, may be taught by the Spirit of God to see the absolute insufficiency of any righteousness which is in man, in his present fallen state, to cover his spiritual nakedness, or hide his deformity from the all-seeing eye of that God who judgeth righteously! When thus convinced of sin, the child of Abraham will be prepared to welcome the glad tidings of salvation through that Righteous Servant of God who *was wounded for our transgressions, and bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.**

In the fourth verse the prophet celebrates Jehovah as a **Rock**, to denote his immutability; he recounts the perfection of his works, the justice and rectitude of his administration. This exordium renders the contrast between the glorious perfections of the God of Israel and the perverse returns of his people, which are mentioned in the next verse, more marked and affecting. The transition from the one subject to the other, is made in that sudden manner which frequently characterizes the compositions of sacred poetry.

They have corrupted themselves, their spot is not (the spot) of his children: (they are) a perverse and crooked

generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee and established thee?

In this passage a most melancholy view is given of the deep depravity of that people, for whom the Lord had done such great things. Their spot is said to be not the spot of the children of God; not those remains of sin and infirmity which cleave to the most eminent of his servants, while they continue in a sinful body, and are surrounded with objects in this wicked world which tempt them to evil. The spot of the ancient people of God is of a far different nature. It is the double-dyed sin of rebels and traitors, for such is the character implied in the terms "a perverse and crooked generation." The one is like the spot which *spread not in the skin*, so that the person on whom it was visible was finally *pronounced clean*, and was commanded to wash his clothes and be clean.* The other is the *scab which spreadeth in the skin*,† which denoted the presence of the leprosy, and caused the patient to be pronounced unclean, and excluded him from the camp of Israel.

Such, then, being the state of the people of the Lord, the prophet expostulates with them, why they had made so base a return for all his benefits, who had both purchased, and made,

* Isa. liii. 5.

* Levit. xiii. 5.

† Ibid. ver. 8.

and established them? And surely such an expostulation was reasonable, for what could be more perverse than that Israel should return evil for all the good conferred upon them by their God?

Remember the days of old, consider the years of many generations: ask thy father and he will shew thee, and thy elders and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

Moses the servant of the Lord in this clause confirms and enforces the propriety of his expostulations, by recalling the ancient mercies of God to his people, and in particular he informs them of a most remarkable instance of his providential regard, that in the allotment of the whole habitable earth among the sons of men, he had set the limits of the different nations with an especial reference to the number of the children of Israel in after ages, when they should multiply sufficiently to fill the land of Canaan, the extent of which was made sufficient for containing them.

For the Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, and in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her

young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with him.

How beautiful and affecting, and at the same time how encouraging, is the condescension of the Lord God of Israel, as it is expressed in this clause! He who created all things by the word of his power, all the hosts of heaven, and before whom the highest of the archangels and the innumerable company of angels bow the knee with profound adoration. He who filleth the immensity of his works with his presence, whom the heaven, even the heaven of heavens cannot contain; this glorious Being condescends to declare that his portion in the earth is his people, and Israel is the lot of his inheritance! In like manner as a man sedulously guards from injury the inheritance he has received from his fathers, so the eyes of the Lord are upon his people Israel to protect them from every enemy. He found them in the wilderness of mount Sinai, he led them in all their journeyings, he instructed them, and kept them with the same tender care that we are wont to guard the apple of the eye from external injury. Even as the eagle beareth her young upon her wings, so the Lord did lead Israel through the wilderness unto his promised rest.

In the next verses the prophet continues the enumeration

of the temporal mercies conferred upon the house of Israel, under the shadow of which spiritual blessings are ultimately intended. *He made him to ride upon the high places of the earth.* The Lord delivered into the hands of his people the fortified cities and inaccessible mountains of the land of Canaan. *And he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine and milk of sheep, with fat of lambs and rams of the breed of Bashan, with fat of kidneys of wheat; and thou didst drink of the pure blood of the grape.* Such was the exuberant fertility of the land of promise, that its rocks were said to distil honey and oil, while its hills and its vallies were fraught with the richest productions of animal and vegetable nature.

All these the mercies of the Lord were, however, without any corresponding return upon the part of his people, for the sacred poet goes on to declare, that *Jeshurun waxed fat and kicked.* The idea here conveyed is that of a bullock, or other animal, fed to excess, and becoming restive in consequence of fulness. *Jeshurun* is one of the titles of Israel signifying "Righteous." This name was given, not, certainly, to describe the actual character of that people, but rather in reference to their official character, if we may so speak, as the nation set apart by the Lord to show forth his praise, and to become the depositaries

of his written word, from whom was also to spring, in the fulness of time, the righteous servant of God, who was to justify many, by bearing their iniquities.* It may likewise be observed, that though the actual character of the children of Israel has never yet corresponded with the name *Jeshurun*, yet it shall be otherwise in the last ages, for it is expressly promised by the Lord himself, *Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband to them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people. And they shall teach no more every man his neighbour and every man his brother; saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity and remember their sin no more.* God, who sees the end from the beginning, may therefore have bestowed the name of *JESHURUN* upon

* Isaiah liii. 12.

Israel, in consideration of that eminent national and individual righteousness which shall adorn his people in the latter days.

Thou art waxen fat, thou art grown thick, thou art covered (with fatness.) These words are expressive of a state of spiritual insensibility and security, upon which neither promises of grace, nor threatenings of wrath, produce any effect to awaken to repentance. *Then he forsook God which made him, and lightly esteemed the Rock of his salvation.* This declension from God is the consequence of the spiritual lethargy described in the former clause; for as an unnatural state of fatness indisposes the body for every salutary exertion, so do spiritual insensibility and security unfit the soul for waiting upon God and cleaving to him; and the soul of man is so constituted, that if there be not a perpetual effort to maintain communion with God, a partial declension, and ultimately a total apostacy, are the consequence.

They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed to devils, not to God; to gods whom they knew not; to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

When Israel had forsaken the Lord their God, they were prepared to plunge into all the abominations of sottish idolatry,

and their whole history previous to the captivity of Babylon, is a melancholy comment upon the foregoing clause of the prophecy.

And when the Lord saw it he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end (shall be); for they are a very forward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

We here are informed in what way the Lord is to avenge himself upon his people for their ungrateful and perverse conduct. He abhorred or rejected them. This was accomplished with respect to the ten tribes, when they were carried captive into Assyria, for *The Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.** The same event was figuratively set forth in the prophecies of Hosea, when the prophet was commanded to call the name of his daughter, Lo-Ruhamah; by which was represented the dealings of the Lord towards the house of Israel, in sending them into captivity in Assyria, with-

* 2 Kings xvii. 18.

out any restoration similar to that of Judah after the captivity of Babylon. From that age until the present time, Israel has therefore continued to bear the name, *LO-RUHAMAII*, *not having obtained mercy.*

With respect to Judah, a similar judgment was executed against this tribe, when it was carried captive to Babylon. But the final display of divine wrath was reserved for that more awful dispensation of Providence, when Jerusalem was taken and destroyed by the Romans, and the Jews led away captive among all nations, even unto the present day. Thus did God abhor both Israel and Judah, and hide his face from them.

But it is further said, that as they had moved the Lord to jealousy by that which was not God; he in just retaliation would move them to jealousy by them which were not a people. The calling of the Gentiles into the church of the Lord Messiah and the rejection of the Jews, are here evidently intended, and the language of the whole passage is manifestly borrowed from the sensations of the conjugal state, whereby it pleased God, in his adorable wisdom and condescension, to illustrate, on many occasions, the nature and the intimacy of the union subsisting between himself and his people Israel. Thus in the sixteenth chapter of Ezekiel, the city of Jerusalem is represented to us under the image of a woman, who had been united to the Lord in a

state of marriage, but was like an adulteress gone astray from her husband. How just and righteous then, was that dispensation, whereby the God of Israel was pleased to put away his adulterous spouse, and to take unto himself another wife, thereby moving her to jealousy, who, by reason of her infidelity, had been divorced! We would here ask the Jew who still continues to reject Jesus of Nazareth the promised Messiah, whether it was possible that the rejection of the Jews and the calling of the Gentiles, could have been predicted in more express terms than under the foregoing figure?

For a fire is kindled in mine anger, and shall burn unto the lowest hades, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

In this and the following verses are related the awful judgments which the Lord was pleased to inflict upon his people for their apostasy. The fire here mentioned is the fire of divine wrath, and it symbolizes the plagues by which guilty nations are destroyed in this world, and that more dreadful punishment which awaits the impenitent in the world to come. It is accordingly said that this fire shall burn unto the lowest Hades,* the invisible receptacles of the dead. What, however, seems to be chiefly intended, is the destruction of the city and

temple of Jerusalem by fire, first when it was taken by Nebuchadnezzar, and again by Titus. We are informed by history, that the emperor Julian the Apostate, with a view of attempting to falsify the prophecies both of the Old and New Testaments, gave orders for the Temple of Jerusalem being rebuilt with great splendour and magnificence, and committed the charge of the work to his friend Alypius, who had formerly been lieutenant of Britain. The impious enterprize was, however, entirely unsuccessful, for we are told by Ammianus Marcellinus, a Heathen writer of the most unexceptionable authority, that "Whilst Alypius, assisted by the governor of the province, urged with vigour and diligence the execution of the work, HORRIBLE BALLS OF FIRE, breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned."*

Perhaps some of the Jewish nation, like the Infidel historian Gibbon, may affect to throw doubts upon the foregoing remarkable relation. If so, we shall endeavour to sa-

tisfy the mind of the most sceptical child of Abraham, by producing testimonies to which no Jew can object.

[*To be concluded in our next.*]

—◆—

ON THE
ORIGIN OF THE TARTARS.

To the Editors of the Jewish Expositor.

Gentlemen,

BEING a constant reader of your work, which I trust will be generally circulated through the kingdom, I observed a letter making enquiry respecting the dispersed tribes of Israel. I have been led to consider the subject with some attention, and have perused all the works I have been able to procure, which throw any light upon the supposed situation of the ten tribes. Should you deem my communication worthy of a place in your publication, I shall feel happy in suggesting some ideas upon the subject, which I hope may induce some of your able correspondents to give the friends of Israel any information which they may obtain, or possess, upon this interesting subject.

Dr. Fletcher, who was ambassador from Queen Elizabeth to the Czar of Muscovy, has, in his book of state affairs, made some remarks upon the Tartar nation, and assigns several reasons for believing that it was formed by the children of Israel who were taken captive by Shalmanaser, and placed by him in Halah and Habor, by the river of Gozan, and in the cities of the Medes.

* See Gibbon's *Decline and Fall of the Roman Empire*, vol. iv. p. 103, 8vo. Edit.

(2 Kings xvii. 6.) This event is supposed to have occurred 721 years before the Christian era, and when the circumstance is related in the Chronicles, which are generally believed to have been written by Ezra 270 years afterwards, it is added, "unto this day," a proof that he was persuaded of their *remaining* where they were carried by the Assyrians.

The word Tartar in the Syriac, signifies remnant, or remainder, and it does not appear that Dr. Fletcher supposed all the children of Israel to be in Tartary; but from the circumstances which presented themselves to him, he believed the Tartars to be a part of that body. Media, at the time the children of Israel were carried captive, was a province in subjection to the kingdom of Assyria; and it seems natural to suppose, that captives would be placed in a retired situation. The north and north-east parts beyond the Caspian Sea, therefore appear most likely to have been their destination, and here we find the Tartar nation: many of their cities have names similar to those in Israel; the chief metropolis, though now in ruins, is Samarchian, which varies very little from Samaria, the chief difference is in the termination, which is not uncommon, either in proper names of persons or cities, when they are pronounced in other languages, of which I might produce many instances. They have likewise Mount Tabor, a great town well fenced,

with a strong fort, situated upon a high hill, very similar to Mount Tabor of the Israelites, and a city called Jericho upon the river Ardoce, near the Caspian Sea, and Corazen was taken from them some years ago.

The division of the Tartar nation into ten tribes is also worthy of observation; they are called hoords, and though united under one government, yet they may not marry out of their tribe, in order to avoid confusion of kindred; a law which never existed in any other nation but Israel, and is now most religiously observed by the Tartars, as well as the rite of circumcision. The names of their tribes are as follows: 1st. The Chrime Tartars, who are situated on the borders of Russia, and the chief leaders of this tribe, who are called Morsoyes, or Divoi Morsoyes, receive their pension from Russia, not to invade or hurt their country; the 2nd. is the Cheremissim; the 3rd. is the Morduit; the 4th. is the Nogay; the 5th. is Sebain; the 6th. is the Mecrite; the 7th. is the Shalcan; the 8th. is the Chercassey; the 9th. is the Cassach; and the 10th. is the Turkestan, which signifies Herdman Tartar, because this tribe attend more to the care of cattle than the others, and the Russians believe them to be the origin of the Turkish nation; and Leanicus Chalcodon, in his Turkish History, written in Greek, says, "It is thought that the Turkish nation derive

their pedigree from the Scythians, who are commonly called the Tartarians; very probably because they differ very little in language or manners. That the Tartars have invaded Asia during the time the Parthians held the monarchy of the East, first the Upper, then the Lower, as Phrygia, Lydia, and Cappadocia, is well known to the inhabitants of those countries; and even to this day you may see many such people scattered throughout all Asia, who in their diet and manners resemble the Scythian or Tartar people." And he afterwards adds, "It is very evident that the Tartars who inhabit a part of Europe towards the east," meaning the Chime Tartars, "resemble the Turkish nation very much, which are of Asia. The name, Turk, which signifies Herdman, or one who liveth a wild life among beasts and cattle, likewise argues that the Turkish nation have descended from the Tartars, or Scythian shepherds."

I am not aware of any history giving information respecting the Tartars, before Israel was carried captive, which was about two hundred years before Cyrus, and their tradition strongly affirms, that they had their origin from the Israelites, who were transplanted near the Caspian Sea; and even boast that the great Tamerlane was descended from the tribe of Dan. Some learned travellers have observed, that though the Tartar language is little known, because they live

almost as a savage people, having little commerce with other nations, yet that many words have a similarity to Hebrew and Chaldee words; and the Turkish language, which comes near to the Scythian, or Tartar, very much resembles the Hebrew.

I believe that the kings of the east, spoken of in the 12th verse of the sixteenth chapter of Revelations, are generally supposed to be the Jews, and if so, where are they so likely to be found, as in some place beyond the Euphrates, as that river is said to be dried up for their return; and as the head of every tribe is sovereign over that tribe, may not the term king be applicable to the chief of each of the Tartar tribes.

Many persons believe that some part of the Israelitish nation have wandered into America, and there are many strong reasons for the supposition: should any of your correspondents be able to give information upon this subject, I hope they will make your work the medium of communicating it to the friends of Israel.

D. I. S.

LETTER

FROM

THE FRANKFORT BIBLE SOCIETY

TO

THE REV. JOHN NOBLE COLEMAN.

To the Editors of the Jewish Expositor.

Gentlemen,

THE following letter was lately received by me from Frankfort, through the medium of the Sherborne Branch

Bible Society, of which I am one of the Secretaries. It was sent in reply to a letter of mine, in which I requested them to admit the Jews as members of their Bible Society, and to supply them with the Hebrew and German Scriptures. This letter was accompanied with six copies of the Second Report of the Sherborne Branch Bible Society, by permission of the Committee, as one of our resolutions conveyed our expressions of joy at the eager desire of the Jews of Frankfort and elsewhere, to obtain the Scriptures of the New Testament.

Your's, &c.

JOHN NOBLE COLEMAN.

TRANSLATION.

The Bible Society of Frankfort on the Main sends salutation in the Lord to John Noble Coleman.

Your letter, dated the 30th of October last year, and which came to hand about the middle of the present, was very gratifying to us. We are sorry we have not returned an earlier answer. The counsels you have given us concerning the Jews we have readily adopted. It is true, that many of the posterity of Abraham, of whom our city contains more than three thousand, have diligently procured and purchased Ger-

man Bibles, and especially the Hebrew copies of the Gospels, which were presented to us by the liberality of the London Society for promoting Christianity amongst the Jews. This circumstance, though it may rather bear the appearance of curiosity than of religion, may yet be a mean of instilling into their minds the pursuit of true salvation and wisdom. Our citizens converse with them on the subject of the Christian religion, and there are some among them, the hope of whose conversion can scarcely fail of being realized. The rest of them follow worldly, more than spiritual and celestial pursuits, and are a race more desirous of gold than of God. On account of several impediments, some of which are of a political nature, we cannot admit the Jews as members of our Bible Society. Nevertheless, they may not only contribute to the funds of the Society, but may also request Bibles to be given to their poor; to whom we should readily give them in the same manner as we do to poor Christians.

Farewell, beloved in Christ Jesus, whom we anxiously desire to proclaim *the Saviour of all Israel*.

Dated the 1st Sunday of Advent,
A. D. 1817.

PROCEEDINGS OF THE LONDON SOCIETY.

IPSWICH AND SUFFOLK AUXILIARY SOCIETY.

ON Wednesday, the 12th instant, pursuant to public ad-

vertisement, a meeting was holden in the Shire Hall, Ipswich, for the purpose of forming a Society, auxiliary

to that in London, for promoting Christianity amongst the Jews, under the patronage of the Lord Bishop of the Diocese.

On the motion of the Rev. Mr. Griffin, seconded by the Rev. Mr. Simeon, the Rev. Dr. Ramsden, Rector of Grundisburgh, was called to the Chair.

The Chairman having opened the meeting with some appropriate observations, the Rev. C. S. Hawtrey, one of the Secretaries of the Parent Institution, came forward and gave an account of its design, its past proceedings, and its future prospects.

The Rev. Mr. Nottidge then stated, that the friends of the Institution in Ipswich, feeling a desire to see an Auxiliary to it established for this town and the county, had communicated with several Gentlemen, particularly the Clergy, and had received great encouragement to proceed; especially by a letter from the Lord Bishop of the Diocese, who had kindly accepted the office of President of the new Auxiliary.

The Rev. Mr. Griffin then proposed the first resolution, that the object and constitution of the London Society for promoting Christianity among the Jews, has the cordial approbation of this meeting. He adverted to the Bishop's letter, and expressed his hope that the new Society would experience the same favourable attention from the Clergy of his Diocese.

The resolution was seconded by the Rev. Mr. Cox, of

Bridgenorth, who said, that he rose with mingled feelings of pleasure and regret. How lamentable to read in the page of history, that that people, whose forefathers were "the messengers of the Churches, and the glory of Christ," should, for the last seventeen hundred years, have been over-looked by the world at large, or noticed merely to be oppressed. At the same time, how pleasing to reflect upon the beneficent intentions and glowing prospects of this Society. We seem led to anticipate the glorious period, when religious Tracts and Testaments shall be placed in the hands of every Jew; when Schools shall be established in every place, to teach the infant Israelite to lisp the praises of Immanuel, and Missionaries and Catechists shall be engaged, either like St. Paul in publicly "preaching Christ in the synagogues, that he is the Son of God," or in a more private manner, like Aquila and Priscilla, "expounding unto some enquiring Jew the way of God more perfectly." The Almighty, though he needs not human agency to accomplish his gracious purposes, yet generally condescends to use it. And hence, when we behold a variety of persons engaged in accomplishing some benevolent object, especially if they act independently of each other, we may reasonably expect that the Almighty will crown their labours with success. Now this is eminently the case with respect to the object of this

Society. By different nations, and from various motives, an unprecedented attention has of late been paid to the welfare of the house of Israel. In this, it is not a little remarkable, that France has led the way, by attempting, a few years since, to revive the Jewish sanhedrim, and to promote what that nation called *the moral regeneration of Israel*. About the same time, Prussia was induced to admit the Jews to various civil privileges, which for ages had been withheld from their ancestors. Shortly afterwards, England began seriously to consider the awful state of this people, and to devise the most likely means for their conversion to Christianity, and restoration to their forfeited privileges. Holland has since adopted plans for the general education of their youth: and, to crown the whole, the pious and benevolent Monarch of all the Russias, by providing an asylum for Christian Israelites, has enabled genuine converts to retain their nationality and their honourable prerogative of "Sons of Abraham," with their newly acquired, and infinitely more glorious, title of "Sons of God." These different facts, when considered even separately, are truly interesting, and when regarded in union with each other, and especially in connection with the present state of the Jews on the Continent, can scarcely fail to arrest the attention of the most indifferent observer, whilst they lead the devout believer to ex-

claim, "This is the finger of God!" I cannot, on this occasion, refrain from referring to that truly amiable and venerable Prelate, whom Divine Providence has placed over this Diocese. His Lordship has not merely accepted the office of President, but enters into the objects of this Society with that Christian spirit and lively zeal which characterises all his labours.—Mr. Cox then proceeded to observe, that whilst, on all occasions, and in every age, it was the bounden duty of Christians to use every suitable means to lead the Jews to a saving knowledge of the Redeemer, they appeared to be imperiously called to this important work at a time when the peculiar obstacles to the conversion of the Jews were so wonderfully removed.—Having here remarked, that the proverbial ignorance of that nation might, a few years since, have been assigned as an argument against attempting their conversion, he shewed by various circumstances, which he detailed, that this charge could no longer be alleged against them. In Prussia, especially, they were making rapid progress in literature, and several of the younger Jews had obtained the prizes of the University at Berlin.—It might have been further objected, in former times, that the education of the children of the lower class was completely neglected; but this charge could no longer be brought against them.—Mr. Cox here referred to an in-

teresting catechetical lecture, which one of the Jewish preceptors delivered whilst Mr. Cox was at Hamburg.—The inveterate prejudices of the Jews against Christ and his followers might also, a few years since, have been adduced as a specious objection to all attempts to bring them to the Christian faith; but he shewed, by a minute detail of their readiness to converse on religious subjects, their thankfulness on receiving the Christian Scriptures, and the exalted views they even now entertained of our Redeemer, that all these objections, at least from a considerable number of that nation, were removed.

The Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge, moved the second resolution, and addressed the meeting in the following words:—

In rising to propose the formation of a Society here, under the title of *The Ipswich and Suffolk Auxiliary Society, in connexion with the London Society for promoting Christianity amongst the Jews*, it might be expected that I should give some account of the Society with which I wish you to be affiliated: but having had the honour to propose a similar resolution last year at Norwich, and the substance of my speech on that occasion having been very widely circulated, and easily accessible to yourselves if you should wish for information on the subject, I think it unnecessary to trespass on

your time by entering at all minutely into that subject. I will only observe, in relation to the change which took place about three years ago, when *the management* of the Society's concerns was committed to those who belonged to the Established Church, that it arose *altogether* from the embarrassed state of the Society's funds, and was carried into effect in the most harmonious manner, the change being *proposed by those who surrendered up their share* in the management, and *accepted*, with all its immense burthens and responsibility, *by those who are now conducting* the Society's affairs.—It shall rather be my endeavour on this occasion to shew you what grounds there are for calling upon you to unite in this work and labour of love.—From the Secretary of the Parent Society, you have already heard of much that has been done, and of much that is now doing: I will therefore confine myself to that particular line, which the recent measures in which I myself have been personally concerned, call upon me to occupy.—You have heard that the Society upon the whole is in a good state. It is so: yet, if the means by which its head is kept above water are detailed to you, you will see no great cause for congratulation. It is by limiting our exertions, and by that alone, that our resources have been made to answer our expenses. And, if God had not raised up a few persons to supply, what

the Society for want of funds was unable to undertake, we had lost such opportunities of usefulness as never have been presented before, and as in all human probability never would, I had almost said, never *could* without a miracle, have occurred again. A station upon the Continent, in a city where nearly 30,000 Jews reside, with an Episcopal Chapel and a commodious house, was offered to them for sale. This is now secured, and possession of it has been taken, with an option to complete or decline the purchase at the expiration of two years. Two friends of the Society have been thither, preparatory to its being occupied by a stated minister, who is now resident there. From what they have seen, they are competent to declare, that the station is of incalculable importance to the Society; and they have no doubt but that it will be found expedient ultimately to complete the purchase. Whilst they were there, such a remarkable concurrence of circumstances arose as evidently marked, in their minds at least, the hand of God opening to the Society such prospects of co-operation from foreigners, as they could never have contemplated. The attention of thousands has been called to the subject by means of an *Edict of the King of the Netherlands*, respecting the education of the Jews in the knowledge of their own Scriptures. Of this Edict, advantage was taken to make known

the designs of the London Society, and to invite the co-operation of all the Dutch clergy and laity in the good work which we have so much at heart. Were all the circumstances of this matter, and the consequences flowing from them, detailed to you, they would fill you with surprise and gratitude. But I wish to defer the mention of particulars till I shall have the honour of addressing the Auxiliary Society at Norwich in October next, when I hope to have many fresh documents from abroad, that will enable me to state as actually carried into effect, many things which at present I could only speak of as objects of hope and expectation. Till that period I must intreat you to wait for the fuller information: and I hope that you will then have tidings that will fill your hearts with joy, and insure your most zealous exertions in future.

The Rev. Mr. Bull, of Tattingstone, warmly seconded the resolution proposed by Mr. Simeon.

The Rev. D. Ruell, moved the third resolution, that Peter Godfrey, Esq. and the Rev. Dr. Rainsden, be requested to accept the office of Vice-Presidents; that the Rev. J. T. Nottidge be requested to fill the office of Treasurer; that the Rev. Mr. Griffin, and the Rev. Mr. Charlesworth, be appointed Secretaries, and Mr. Robert Ralph, Assisting Secretary; and the following gentlemen be members of the Com-

mittee for the ensuing year, with power to fill up their own vacancies:—Rev. Dr. Ramsden, Rev. Mr. Griffin, Rev. Mr. Edge, Rev. Mr. Charlesworth, Rev. Mr. Carr, Rev. Mr. Nottidge, Mr. Savage Cobbold, Mr. Ralph, Mr. Bacon, and Mr. Lake.

The Rev. Mr. Trash seconded the third resolution.

It was then proposed by Mr. Griffin, and seconded by Mr. Bull, that the thanks of this meeting be given to the Lord Bishop of the Diocese.

The thanks of the meeting to the Magistrates for the use of the Shire-hall, were then moved by the Rev. Mr. Wilkinson, and seconded by the Rev. Mr. H. Bull.

The Chairman, having informed the meeting that the business of the day was concluded, left the chair.

The Rev. Mr. Nottidge then proposed, and the Rev. Mr. Tiffin seconded the resolution, that the thanks of this meeting be given to the Chairman for his attention to the business of the day.

EXTRACT OF A LETTER

Received by one of the Secretaries of the Bristol Auxiliary Society, from the venerable Clergyman under the Society for the Propagation of the Gospel, from whom we before inserted a letter in our Number for January last.

*St. Andrew's, New Brunswick,
June 6, 1818.*

“YOUR esteemed letter of the 12th March last came safe to hand with a large packet of Reports and excellent Tracts, a present from the Church of

England Tract Society in Bristol, for which they have my most grateful acknowledgments; the Tracts are highly esteemed, and must have a happy effect upon whoever reads them with care. I have distributed most of the Tracts, and shall soon finish that business; and the Reports I keep in circulation, to stimulate my people to imitate in some measure the pious zeal and liberality of the City of Bristol. Indeed, Sir, I am agreeably surprised at the pious zeal of the City of Bristol, and the number and liberality of her Religious Institutions; and all of them appear very useful, but I think no one is more wisely calculated to lead the ignorant and thoughtless to consider and repent, and give the pure religion of Jesus a wider spread, than the Church of England Tract Society, especially among the middle and lower ranks of the community. Among your Tracts you sent me a specimen of Hebrew. This will fail of its desired effect, as there are few here, who can read it; and not a Jew in my mission, or in the circle of my influence.

After circulating the Reports of the several charitable Institutions in your favoured City, and in particular that of the Auxiliary Society for promoting Christianity among the Jews, and labouring to inspire my friends with my own ideas of the real duty of assisting in the good work, I instituted a Parish Collection, wholly

for the spiritual benefit of Israel. The Parish is small and not opulent; of course the Collection was not so productive as I wished, although as much so as, all things considered, I expected; and in the course of another year (should my life be continued) I hope I may be so fortunate as to obtain a few Annual Subscribers. The Collection is Sixteen Pounds sterling, and it is sent to your care, for the use of the Bristol Auxiliary Society for promoting Christianity among the Jews; to be used by it *in any way* it shall judge most conducive to the great end of its pious Institution.

That God may long preserve you an active member of the benefactors of Israel, and a blessing to the Church of God, is the daily prayer of your real friend and humble Servant.

SAMUEL ANDREWS."

EXTRACT OF A LETTER FROM
REV. MARMADUKE THOMPSON,
DATED MADRAS, JANUARY 30, 1818,
Addressed to a Clergyman, near Bristol.

WITH our Syrians in Travancore are connected locally another most interesting race, whom the pamphlets you have sent me may perhaps assist,—*the Jews of Cochin*. One gentleman in particular, a distinguished scholar, to whom I communicated them, is so much affected by them, that he is urging me to try if we cannot get an Auxiliary Society established in Madras. Hitherto I have not been able to

attempt any thing toward it, from the many concerns that have been bearing upon me, and which have just now so overpowered me, that I am obliged to retire awhile, and am at this time away from Madras, at a short distance, for the sake of a little rest and stillness. I have also been obliged from this and some other causes to resign my Secretaryship to the corresponding Committee, probably for the idler office of President, and thus if it should please the Lord to restore my strength, having with it more of leisure, I will on my return see what can be done for the Jews' Society also.

EXTRACT OF A LETTER TO THE
REV. C. S. HAWTREY.

The following extract of a letter lately received by the Rev. C. S. Hawtreay from a highly respectable friend of our cause, affords such an encouragement to all those who are seeking to bless the House of Israel, that we gladly submit it to their perusal.

I HAVE good ground to hope that my connection with your Society has been blessed to one of my servants here, who probably never saw a Jew. As I thought your account of the death of Henry Abrahams calculated to be useful to them, I read it to my servants on a Lord's day evening and made some observations upon it; I saw they were deeply attentive, but I was not aware until several months afterwards that

any particular impression had been made. Some weeks ago a young man who serves me as coachman came into my room—I ought first however to state that he has very poor health and has been threatened with a consumptive complaint—On entering my room he seemed deeply affected, and told me that he believed himself to be dying: he added, that he wished to mention to me that he hoped his coming into my service had been blessed to his soul: he said it seemed to him as if he had been sent here just before death for that end: and he mentioned it not with a desire of flattering me, but in order to strengthen my hands in endeavouring to do good to others. On my asking him whether any occasions occurred to his recollection when any thing said in the course of family worship had been particularly useful to him; he said that two different occasions had been blessed to him: The first was, when I read the account of the death of a young man in London, (meaning Henry Abrahams) by which a deep impression had been made on his mind: the second was, when I spoke to him in — upon the Saturday that I went there to meet the Rev. Mr. — on the Jewish cause. As I seldom go from home on the Lord's day, and I had on this occasion to spend that sacred season in an inn, I thought it necessary on the

Saturday evening to call up first a boy of about fifteen years of age, who was with me in —, and then the young man already mentioned, and to speak to them as seriously and impressively as I could on the dangers to which young men are exposed in an inn, particularly on the Lord's day. It seems that it pleased God to bless what I said at this time to the young man my coachman, for he has since told me that he thought he never knew what prayer was till that night in —. As far as I can judge, there seems a great and decided change in his whole deportment since then; he manifests deep convictions of sin, and his only ground of hope is the finished work of Christ. He at the same time complains much of his want of faith, and fears lest on this account he should be sent to the burning lake. I am aware how cautious we ought to be in forming judgments respecting living characters, but yet I cannot but indulge a hope that this young man is one of those on whose account there has been joy in the presence of the angels of God; and if so, he is one of the fruits of the attempts of Christian Gentiles to bless Israel, for you will see that both the occasions which were sanctified to him in a peculiar manner, arose directly from my connection with the Jewish cause.

EXTRACT OF A LETTER FROM
THE REV. NEHEMIAH SOLOMON.

Dated St. Petersburg,
July 23, 1818.

My dear Sir,

“You will doubtless have heard before this, that I am now separated from my dearest friend Mr. Way. Truly it was a new trial to me, and nothing but a strong sense and conviction that it is my duty to do so would have supported me under it, and I thank God does support me under it. It would indeed be unreasonable to expect that any *material* or *visible* effect should have been produced in the short time which we spent amongst the numerous Jews in Poland. We could do no more than distribute the word of God largely amongst them, converse with individuals, and speak a word in season wherever opportunity was offered us; But I can truly say, and I rejoice to say, that even in this short time we have seen and heard enough to convince us forcibly that there is a *great work* to be done in that country, a work which loudly calls for the attention of Christians of every denomination, for the peculiar attention of British Christians; and need I say, for the more immediate attention of the London Society. Surely there never was a more glorious field for the exercise of Christian charity, Christian zeal, and Christian hope. Nothing short of a Missionary field is here presenting itself to our view, and it is time for your Society to extend her views beyond the

ocean that surrounds you to the lost sheep of the house of Israel which are scattered on the immense continent. I will not stay now to draw a comparison between the Jews who sojourn in your island, and those who fill the country of Poland, but suffice it say, that leaving the number out of the question, their character, their general views, their tenets, and their respect for and ideas of religion are totally of a different nature, and such as, in my humble judgment, are incomparably more worthy of our notice, and calculated to animate us with far greater hopes of success, provided proper attention is paid them, and proper means of grace offered them.

I have drawn up a concise journal from Moscow to Odessa, with some remarks for the use of his Excellency Mr. B. Poppoff, a copy of a part of which I send you enclosed, the rest shall shortly follow. It will not be new to you after Mr. Way's communications, but if it can be of any use I shall rejoice.”

Further on he says:

“I hear you are printing off another edition of the Hebrew Testament; pray let your Committee remember that an edition of a *Jewish German Testament* is *indispensably requisite*. Should you print Luther's translation merely with Jewish German types, it will be of use *only* in Germany: In Poland the unlearned Jews, and the women, have a totally different dialect peculiar to themselves, and will in no wise

be able to understand Luther's language which is pure German. Should Mr. Pinkerton not find the copy he talked of at Berlin, I shall as soon as I am settled, commence a translation of the Gospels, and my model will be the translation of the Old Testament in the language which is still existing, and revered among the Polish Jews. It is in a measure my native language, and with the assistance of some Polish Jew I hope to effect it."

To the Rev. C. S. Hawtrey.

It will be satisfactory to our readers to be informed that previous to the receipt of the above, the Committee of the London Society had resolved to establish the Rev. Mr. Solomon as a Missionary to his brethren in Poland, for which he seems to have been prepared by the providence of God. We subjoin a part of his Journal.

REV. N. SOLOMON'S JOURNAL.

YOUR Excellency having requested me to send you some account of our proceedings in our journey through Poland, I take up my pen with pleasure, and will endeavour to lay before your Excellency a short sketch of our observations among the numerous Jews in that country, and the result of our experience during the time we have resided among them. As I cannot but regard with a lively interest the object of the Committee of which your Excellency is the President; as the end which your

pious Alexander had in view in its institution is most manifestly the present and eternal welfare of Israel; and as an experimental acquaintance with the Jewish people, their tenets, prejudices and objections are requisite to the same end, I trust the following pages will not prove altogether useless, and will at least be accepted as a token of my sincerest gratitude to yourself, as well as to your noble Patron the prince Galitzin, for all the kindness and assistance with which you have honoured me.

SMOLENSK.

Having taken an affectionate farewell of our Christian friends at Moscow, we left that city on the 5th of March proceeding towards the Smolensk road. There being no Jewish residences in the whole of that road, we were the first day amused with the famous monastery and church of Waskrescensk, called the "New Jerusalem," which we were told was a perfect copy of the church at Jerusalem, where the sepulchre of our blessed Lord was supposed to be deposited, and afterwards we were much gratified on meeting the prince Alex. Galitzin, nephew of the prince at St. Petersburg, who bears the same name. Mr. Way was struck with his obliging manners and conversation, especially on the subject of religion, and hearing that England may probably form a part of his tour he gave him some useful directions and letters to his friends. On our

arrival at this town, which is not yet recovered from its ruins, we found that the Jewish community here does not exceed the number of ten families. Calling the next morning at the house of their superior, I met eight Israelites assembled together for prayer, and an old man of above eighty years of age, reading in his bed the Talmud, on the subject of the Passover. This offered at once an excellent opportunity for an edifying conversation. The old gentleman appeared much surprised at my acquaintance with his Talmud, and this prepared him as well as the others to listen with attention, when I endeavoured to explain unto them the nature and use of the passover lamb, and whom it did prefigure, and shewed them that no sooner did the substance appear, than the shadow vanished away. The good rabbin seemed rather struck with the concurrence of scripture passages and circumstances, but made no reply; the younger Jews could only answer that they are no scholars, and must therefore follow the religion of their fathers,—a reply with which we have too often met, but which, as it is founded solely upon *ignorance*, can in fact only continue an excuse or a satisfaction to their conscience as long as they are left without instruction and information. In the afternoon I visited the poor old man a second time, together with Mr. Way, who brought him a Hebrew Testament, and pointed out to him

the third chapter of St. John's Gospel, the contents of which, to our utter astonishment he read with such joy and avidity, that he did not only shed tears himself, but drew them from our eyes by his interesting countenance, and the manner in which he perused it; he added that he was desirous to read the whole of that book, and that he would explain it on evenings to the family and the rest of the Jews in the town; upon which we left with him the word of life, and took leave, impressed with a pleasing hope, that we may one day meet this child of Abraham in the bosom of his father and the father of all the faithful.

Mr. Way visited his Excellency the Governor in this place and delivered the prince Galitzin's letter. He received Mr. Way very kindly, and informed him that in his government the Jews are comparatively few in number, but added, that as much as would be in his power, he is ready to assist and further our views. His Excellency then introduced us to the Archbishop Seraphim, with whom we spent half an hour with great pleasure. At our departure Mr. Way presented the venerable prelate with a copy of the Hebrew Testament, which he kindly accepted for the use of his Gymnasium, where the Hebrew tongue is not neglected. In our journey from hence to Minsk, which was five days long, we spent the most of our time among Israelites, by whom we

were universally well received, and to whom we found easier access than we could possibly expect. The first place on this road where the Jews are settled as a community, is a little town called Ljaddy, which we happened to pass by, the post house being a little way out of town; meeting however a Jewess going into Ljaddy, we begged that she would send out to us an intelligent Hebrew, with whom we might enjoy a short conversation; she went, and in less than half an hour we were gratified to see a venerable elder of the synagogue, with eight or nine of his brethren, walking into our room successively; the elder, who was the Mercurius of his company, was possessed of good sense, and piety unstained by bigotry. He read the Hebrew Gospels fluently, and observed that this book was entirely new to him, but that it appears to be founded on Moses and the Prophets; what he knew of Christianity, he further said, was only by hearsay, and in most of its articles, some of which he mentioned, he found insurmountable difficulties; many of these articles, as they were totally unfounded, and the belief only of an ignorant and superstitious vulgar, I had no hesitation to tell him are false, and not to be found in the book which I put into his hands, the true depository of Christian doctrine; the rest I endeavoured to solve, and took at the same time the opportunity to impress them

with the importance and excellency of the Gospel and its salvation. When I had finished, he said "he believes the time will come when all nations shall serve the true God with one accord and in one way; that the Jews have once been the first with God, but they have rebelled and he cast them off, and now (speaking in a tone of humility) *they wait to be the last.*" "That," I replied, "is a voluntary humility, and while it becomes us to be last on all other occasions, we ought to strive to be first in the fear and love of God and in obedience to his word." The bystanders listened with attention, and some of them desired to have Testaments, and promised to study it and judge of its contents for themselves. One old man, a prejudiced Pharisee among them, inveighed loudly against our endeavours; but his exclamations proceeding merely from ignorance of his own religion as well as of ours, and having neither reason nor argument to support them, seemed to make no impression upon his brethren.

The next considerable place we passed was the town of Orsha, which contains a community of about three hundred Jews. As we stopped there only a few hours, our attention was chiefly directed to our host and his son, both very interesting though different characters, and of the first respectability: they spoke the French language, and therefore Mr.

Way could converse with them himself. The former we found a well informed and clever person, and far from being a bigot; he was, on the other hand, tinctured by the proud notions of false philosophy, which however he did not choose to display: he was reserved, and received a Testament obligingly. The son, though unlike his father in his natural dispositions, was not behind him in point of instruction, which he displayed in a most striking spirit of meekness and humility. Mr. Way was much struck with this amiable young man, and was deeply interested in the welfare of his soul. He did not, I trust, leave him without an impression; and in parting he presented to him a Testament for his own use, and three copies more for that of his young friends in the town and neighbourhood. So true is the prophecy of our divine Master, that the son shall be divided against his father for his name's sake; and so invariable is human nature in all ages and climates, that wherever the seed of the blessed Gospel will be scattered, it will meet with contrary soils, and wherever the preachers of the Gospel shall find their way, they must expect to meet with Thessalonians as well as Bereans, (see Acts xvii.) but God has never left himself without a witness, and should his word prove a savour of death unto death to some, it must, blessed be his name, prove also a savour of

life unto life to others; for the Gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile. I thank my God that it is not left unto us to distinguish between the chaff and the wheat, so that we must do our duty simply in dependence upon his blessing, and assuredly he will not fail to bestow it in his own time and manner. (Isa. lv. 10, 11.) In passing from Orsha to Minsk we did not want occasion to converse with Israelites of various characters and education; in so short a time we could only speak a word in season, leave the Gospel with them, and recommend it to their serious attention, and them to the blessing of its divine author. The Rabbin of Barrisoo, in particular, came to see us at the post house on a Saturday, and thanked us heartily for a copy of the Hebrew Testament.

MINSK.

As we had previously understood that the number of Israelites in this city amount to above one thousand, that many of them are well disposed towards the Christian religion, and that the Russian archbishop of Minsk is zealous for their conversion; we conceived it worth our while to go a little out of our way, and visit this interesting town and neighbourhood which is beset with Jewish inhabitants. As we happened to arrive here early on a Sunday morning, we did not visit the Governor until the next day. His Excellency read both the letter

addressed to him, and my paper from the Prince Galitzin, and observed, that he thinks the Emperor's Ukase respecting the Christian Israelites will not fail to make a proper impression upon his Jewish subjects, and that a few days ago, he had the pleasure to hear a young man of Minsk express a wish to be baptized into the catholic faith; upon which, he sent him to the Roman vicar to be examined, and received into the pale of his church; The first Jew, exclaimed his Excellency, that entered the *Roman* church in Russia; as, till the late Ukaze, made its appearance, no Jew was permitted to be baptized into a foreign church. The Governor was then kind enough to convey us by his secretary, to the archbishop Anatoli, and sent the prince's letters for his perusal. This very venerable prelate received us with much kindness, and had a long conversation with Mr. Way in the Latin tongue, which he spoke very fluently.—In the course of his conversation, the Bishop manifested abundantly his pious desires, that Israel might be saved; but appeared somewhat discouraged by the prejudices of some Jews with whom he happened to converse, and especially by the circumstance, as he mentioned to us, that many of them do not understand the Hebrew Testament in a *grammatical* way—a circumstance, which is too true in the abstract; but ought to be no more discouragement to us,

than it is to the Bible Society, that among all nations, there are thousands who read and understand the word of God in their respective vernacular tongues, without knowing any of its grammar and construction.

The Minsk community being so considerably large and very respectable, we were naturally anxious to discover how far they are prepared for the reception of the Gospel, and what measures might be used in order to convince them that Jesus of Nazareth is *their* Messiah; but being entire strangers, and having no personal acquaintance with any of the great mass of them, we conceived it best to invite some to our house, and expound to them a chapter of the Old Testament in their language, hoping, that perhaps, twenty or thirty persons might attend, and so we might get an opportunity at the same time to converse with them on the subject. As we could not well make an attempt of that kind without the Governor's knowledge, we consulted the secretary about it, and also the Lutheran minister in the place, both of whom approved of the proposal, and thought it the best way to make an impression upon them. They advised us to send short notes to the chief Jewish families in the town, and appoint the hour they might come to our house the next day. We followed their directions, and the next morning the police master came to us from his Excellency the Governor, to say,

that the Jews are willing to hear us, and ask, if we wish to come and speak to them in their synagogue, adding, that he (the police master) would be glad to accompany us, and see that all should be in order. To this measure I could not consent for different reasons, and chose rather to remain by our first plan, which was, that they should meet us in a private room at the inn. When the appointed hour was expired, the Jews began to assemble in numbers at our house, and in about the space of half an hour, an upper room was filled with about two hundred of the choicest and most respectable in the community; and more than that number of the lower class were kept out by four dismounted dragoons, which his Excellency the Governor sent of his own accord; as we were going up to them, we met a deputy with the police master to inquire whether we wish to have a dispute, or simply to address them, and whether they might propose any objection they would conceive against what will be said. We replied, that our wish is simply to address them as friends, and as those whom we love and esteem; that it would be more convenient not to be interrupted in the middle of the discourse, and so introduce confusion, but that after the discourse is finished, we shall be happy to hear them in return and to answer their objections. Upon this, we entered the room where they were assembled,

and the sight of so solemn a congregation of Israelites coming to hear the Gospel was sufficient to strike the Christian mind with awe and astonishment. After a short preamble, in which I expressed our great pleasure to find ourselves honoured with so considerable an audience, and our sincere hope, that none would conceive themselves *constrained or obliged* in any degree to attend this meeting, but as passing travellers and well wishers to the house of Israel, we are desirous to remind them on the things that belong to their peace and salvation, I read to them Jer. xxxi. from the 31st to the 35th verse, in the Hebrew language; in commenting on that passage I reminded them, first, of their former privileges and enjoyment of God's peculiar favours; shewed them the reason why God has made a new covenant with them, pointed out the difference between the old and new covenant, and that the latter consisted in forgiveness of sin first, and then the law written in their hearts by the Spirit of God: for above half an hour I was allowed to proceed, when the profoundest silence prevailed, all being extremely attentive, and some even with Hebrew Bibles in their hands took notes of all that I said, but, "The natural man," St. Paul assures us, "receiveth not the things of the Spirit of God, for they are foolishness unto him," &c.; I Cor. ii. 14. and it would have been a miracle indeed had there

been found among a whole congregation of unbelieving Jews, no spirit of opposition whatever against the plain truth of the Gospel, truth so repugnant to the pride of the human heart, and so completely cutting off, root and branch, all appearance of self-righteousness, and pharisaical boast, which the Polish Jews still possess in an eminent degree.— When I came to speak of the means of forgiveness consistent with the holiness and justice of the Deity, and to shew, that such a Saviour as Jesus Christ was necessary for us, some could no more hold from breaking out with the usual objections, such as, God can forgive sin by his mercy alone, &c. In endeavouring to answer these objections, we soon found it would be impossible to proceed, as many of them spoke at once, and chose to wander from the point in hand, I proposed, therefore, that they would choose one among themselves to speak for them, and then I would be ready to answer him. That offer, each of them declined, putting it upon his neighbour; and so I was permitted to conclude with some remarks upon Isaiah liii. and Daniel ix. relative to our question: as soon as I finished, Mr. Way distributed above twenty Testaments among those who were assembled, and especially to those who could not afford to buy one. Two of our objectors retired with us afterwards into a next room, where we conversed more privately on many religi-

ous topics, and parted in much friendship and good-will. In the evening, many poor Jews applied for Testaments, some said, 'They came to hear the English gentlemen, as they could obtain no entrance in the afternoon.' Thus, your Excellency may perceive, how far the former prejudices so rooted in the mind of the Jew against their Messiah, and his Gospel, are now vanished. If charity is the great trait of the Christian religion, and if we live in an age when Christian charity is directed towards its highest end, viz. to enlighten mankind with the knowledge of God and of his Christ; surely, the ancient people of God, who we are assured, are still his people, (Romans xi.) ought not to be forgotten. The old objection, founded upon obstinacy and hardness, must now fall to the ground, and from the attention which they universally paid to us during the short time we have been among them, I may venture to aver, that the Jew is as much ready to hear the Gospel as the Hindoo and Hottentot. When, I would ask, since the time of the apostles, has the Gospel been sent or preached to the Jewish nation in such a manner, as to answer the loud charge which has always been laid against them, that they will neither hear nor receive it. It is true, that their prejudices are of a peculiar nature, and their objections the fruits of peculiar principles, but is this a reason, why we should therefore make no efforts whatever to obviate

them? Ought it not, on the contrary, to excite Christians to attack them with the greater force, direct their means accordingly, and to apply a remedy suitable to their disease.

In the town of Mozir, which lies between this and Zitomir, and where we stopped but a few hours, we witnessed another very interesting scene. On our arrival at this place, we called first on the rabbin, who is an intelligent old gentleman, and comparatively free of that spirit of bigotry and assuming sanctity, unto which almost all of his reverend brethren, are, without exception, subject. I conversed with him for a considerable time on the subject of religion, and of Messiah, in the audience as it were of a little synagogue of Jews; and as he did not scruple to receive a copy of the Hebrew Testament in their presence, many of them came to our inn, and asked for more copies for their private perusal, and in compliance with their request, we left five exemplars among them, but what was peculiarly gratifying in the spirit of that people, was, their extreme eagerness to discover its contents, and their zeal to examine its authority, for no sooner had they obtained the books, than they hastened to their homes, and set about reading, and not content with the mere indulgence of empty curiosity some of them returned in about the space of two hours with the Testaments in their hands, arrested me in the market, and pointed out some pas-

sages they conceived objectionable, and others, which they said, were above their comprehension. As we entered on the discussion of these subjects, the audience increased to such a degree, that I was obliged to retire with them into a room, and to address them at length, on the nature of revelation, the evidence on which it rests, and the identity and similarity which exist between the evidences of the Old and New Testament, so upon the same ground, as they receive the one, they must receive the other also with all its contents, without a struggle or objection. This, I conceived the best and most useful instruction I could offer in so short a space of time; but does not this circumstance afford a cogent proof of the necessity of sending to Jews, not only the Gospel itself, but *teachers* of the Gospel, men who would, like St. Paul, not only preach the word unto them, but who should be able to *reason* with them, as he did, day and night, and *shew* them out of their own Scripture, that Jesus Christ is the Messiah, the Son of God. Acts xx. 20, 21. and xxviii. 30, 31.

ZITOMIR.

The distance between this and Kiov being comparatively short, our usefulness in this province was chiefly confined to the government town which contains the number of six hundred Jewish families. It was the constant rule of Mr. Way, never to attempt any thing in

such places before he visited the Governor. His Excellency happening to be out of town, Mr. Way sent the prince's letter to the vice-governor, who forwarded it to the præses of the town to open it. This gentleman received Mr. Way politely, but advised him to desist at present from any attempt of the kind among the Jews in Zitomir, as they were peculiarly prejudiced against the Christian religion, and in no wise ready to receive the Gospel. Whether, however, the disinclination of a people to receive the Gospel of salvation forms a sufficient reason why it should not be offered to them, will perhaps admit of a question. For the word of God tells us, that "His people *shall* be willing in the day of *his power*;" and the "Gospel is the power of God unto salvation, to every one that believeth." But as my object at present is simply to relate facts, I shall content myself with stating, that in compliance with the præses' advice, we visited none of the Jews in this place, nor conversed with them during the two days we staid here. But our factor, who was an Israelite, seeing the Hebrew Testament in our room, was naturally curious to know our object in carrying them; and being informed that they were destined for the use of his brethren, he seemed to take much care that those in Zitomer should be provided for; accordingly, on the evening before our departure many Jews applied to us for

Testaments, and unwilling to refuse the waters of life to those who *asked* it, we distributed in the space of a few hours twenty-four copies here, and forwarded six more to Borditchev, a very considerable Jewish residence in the neighbourhood.* The Jewish inhabitants in the city of Kiov which constitute but a small number, are chiefly composed of factors and inn-keepers, and are rather a concourse of people from different countries, than an established community of Jews. Their religious character, on that account, is very indetermined, and is rather that of no religion at all. We found it difficult to attract their attention, except that the rabbin himself, a very aged man, conversed with us freely, and received the New Testament, notwithstanding the afflicting state of mind he was in on account of his young daughter, who, not long since, confessed herself a convert to the Christian religion, and was baptized in the Russian church.

Between Kiov and Odessa, the number of Jews are but very few; and of our journey from Odessa through the Krimæa, Mr. Way's account will, doubtless, give your Excellency a far better idea than you could collect from any of my statements.

Having thus endeavoured to

* Some of them were found reading the Gospel in the street, and in their houses to companies of their brethren who surrounded them, and who can say, but the Almighty may bless his own word. Isa. xliii. 13.

communicate to your Excellency our proceedings among the Jews in Poland, I trust, your Excellency will excuse me, if I have trespassed upon your patience with too long details, and would now beg leave to offer some general remarks with respect to their present views of the Christian religion, and the means that might be lawfully as well as hopefully used

in order to convince them of its truths and reality.*

LEGACIES.

A Legacy of Fifty pounds has been bequeathed to the Society by the Rev. Dr. Baker, of Norfolk, deceased.

Miss Hill, late of Fore Street, deceased, has also generously left the sum of One thousand pounds to the School Fund.

P O E T R Y.

THE REPENTANT JEW.

IS there a man, whose sin of deepest die
Calls down superior wrath?—that man am I.
Is there a wretch, whose malice dar'd deny
Th' incarnate God that bled? that wretch am I.
Say, is the Gentile guilty? does he mourn
A Saviour slighted, or refus'd with scorn?
His error's truth, his sins are sinless too,
Compar'd with mine, a fall'n apostate Jew.
Messiah came, of whom the prophets spake;
He came, as promis'd for his people's sake:
His own receiv'd him not; their king they slew,
Behold his murderer in the faithless Jew.
'Twas not our fathers only, did this deed:
We all cried, "Crucify him, let him bleed."
A thousand times I've join'd the hellish cry!
Where's such a sinner? one so great as I?
Our's was the promise made to Abraham,
By oath confirm'd of God, the great I AM:
Our's was th' adoption, glory, cov'nants too,
He spake the law, and gave it to the Jew.
We were the holy tribes, the chosen race,
The royal priesthood, and the men of grace.
But, O! now fall'n—our name is Ichabod,
Our glory's gone, we've lost the ark of God.
Mount Sinai thunders, see the lightning breaks,
The trumpet sounds, the earth in terror quakes!
But thunders, trumpets, earthquakes ne'er can tell
The horrors of a soul condemn'd to hell.
Yet see, on Zion great Messiah stands,
In love to Israel stretching forth his hands,
He was a man of sorrows from his youth,
And we beheld him full of grace and truth.

* We hope to receive the remainder of this interesting and sensible Journal in time for our next number.

He wept and sigh'd for lov'd Jerusalem,
 We saw his tears, but scorn'd and slighted them,
 We wish'd him dead—we had our wish and fell
 Down to destruction's deepest den in hell.
 "From burning pluck the brand! a ransom's found!
 Deliver him from the pit!" whence comes this sound!
 O! great Messiah, what is this I see?
 A ransom found? a ransom found by thee?
 My murder'd Lord appears—'twas he that spoke,
 Hear him again—"Captive, thy chains are broke:
 The flaming sword of justice turns from thee,
 Beholds its utmost vengeance wreak'd on me!"
 What shall my soul reply? or how express
 Its admiration, love, and thankfulness?
 The guiltless for the guilty dies—'tis done,
 By grace the fight is fought, the victory's won.
 Thy people shall be willing in the day,
 When love and power constrain them to obey.
 For thee, whom my transgressions pierc'd, I'll mourn,
 To thee I'll look, to thee with tears I'll turn,
 Sinners, behold a monument of grace,
 See a converted child of Abraham's race!
 Seek ye a proof the covenant is true?
 Read its strong marks in a repentant Jew.
 Teach me, O Lord, the path that Israel trod,
 When led by Abraham's, Isaac's, Jacob's God;
 Save me from Pharaoh's swift pursuing host,
 And land me safe on heavenly Canaan's coast,
 Our ancient tribes in thine own time restore,
 And bring them to their long deserted shore;
 To them may Gentiles flock, and with them pray
 That thou would'st hasten the millennial day.
 I'll wait thy promis'd time, 'twill tarry not;
 And rest on thee t'appoint my daily lot.
 Come, Gentile, praise with me your God anew,
 For mercy to a prostrate weeping Jew.

CONTRIBUTIONS TO THE LONDON SOCIETY.

The following are the particulars of the Collections, &c. made by the Rev. Legh Richmond, and the Rev. D. Ruell, in the course of their late Northern Tour, as referred to in the Expositor for September.

Collections made at three churches in Kingston upon Hull, by Rev. Legh Richmond	81	11	0
Collected at St. Mary's, Beverley, by Rev. D. Ruell; (Rev. Mr. Rigby, Vicar).....	10	13	5
Collected at St. John's, Do. by Rev. D. Ruell, (Rev. Mr. Coltman, Minister)	11	9	4
Miss Ann Lee	1	1	0
Collection made at St. Thomas's Chapel, in Newcastle upon Tyne, by Rev. Legh Richmond	10	0	0
Do. by Rev. D. Ruell	2	16	6

Mr. Wawn	<i>Annual</i>	1	1	0
Miss Hemp.....	<i>Annual</i>	1	1	0
Miss Smith.....	<i>Donation</i>	1	0	0
Newcastle Penny Society		3	0	0
Collection at the parish church of Berwick upon Tweed, (Rev. Mr. Barnes, Vicar,) by Rev. D. Ruell.....		9	13	0
Collections and Subscriptions made at a Meeting held in the Town Hall of Haddington, by Rev. Legh Richmond, and Rev. Miles Jackson:—				
Collected at the door		14	4	0
John Somervail, Esq. Marliam		2	2	0
Sir Andrew Lauder Dick, Bart. Fountain Hall.....		2	2	0
Mr. Robert Houden, Garleton		2	2	0
Mr. Patrick Begbie, Cairudinnis		1	1	0
Miss Begbie, Do.		0	10	6
Mr. James Pringle, Tranent		0	10	6
Ditto, for the Hebrew Testament		0	10	6
Miss Bertram, Garvald		0	5	0
Mr. George Banks, Haddington		1	1	0
A Friend, Ditto		0	10	6
Mrs. Begbie, for the late Mr. A. Begbie, Haddington		1	1	0
Collection made at the Episcopal Chapel, in Haddington, by the Rev. Legh Richmond, (Rev. Mr. Scott, Minister)		10	10	6
Dr. Abercrombie, Edinburgh.....		5	5	0
Collection made in the Episcopal Chapel at Dundee, by Rev. Legh Richmond, (Rev. Mr. Hetherton, Minister)		12	11	0
Collection in the Episcopal Chapel, at Perth, by Rev. Legh Richmond, (Rev. Mr. Skeat, Minister).....		15	7	4½
Collection made by the Sabbath school children of Callender, for the <i>Jewish schools</i>		1	15	0
A Lady by Rev. Dr. Buchanan, Edinburgh.....		10	0	0
R. Wardlaw, Esq. Tillicowldry		10	10	0
Rev. Dr. Campbell, Moderator of the General Assembly of the church of Scotland, for the Hebrew Testament		2	2	0
Collection made after a Public Meeting held in the Assembly rooms, Edinburgh		77	0	0
Rev. Mr. Menzies, Lanark		1	1	0
Mrs. Smith, near Glasgow		5	5	0
Mr. Brown, Glasgow		2	2	0
Collection made after a Sermon by Rev. Legh Richmond, at the Episcopal chapel in Paisley, (Rev. Mr. Wade, Minister,) and a subsequent Public Meeting		24	11	3½
Mrs. Dinwiddie, Glasgow		1	1	0
R. Cunningham, Esq. Sea Bank, near Saltcoats		10	10	0
Collections after a Public Meeting, held in the Trades Hall, Glasgow, and a subsequent Sermon by Rev. Legh Richmond, in the Episcopal chapel, (Rev. Mr. Routledge, Minister)....		51	10	8½
Collection after a Public Meeting held at Greenock		32	10	0
Collection after a Sermon by Rev. Legh Richmond, in the Episcopal chapel of St. Peter, in Edinburgh, (Rev. Mr. Territ, Minister)		48	10	1
A Lady, by Rev. Mr. Tait, Edinburgh		1	1	0
Collection made for the Jewish schools, by the children of the South Leith Sabbath school		4	8	0
Collection made after a Public Meeting, held at North Leith...		28	0	0
Leith Auxiliary Society, for the Hebrew Testament		30	0	0

Collection made by the children of Miss Grierson's Leith female school, for the Jewish schools	2	12	0
Collection made by some children of Mrs. Colquhoun's Female School of Industry, at Leith, for the Jewish schools	0	7	0
Collection made for the Jewish schools, by the children of Mr. Pitcairn's Pilgrimage Sabbath school, Leith.....	2	5	0
Mrs. S. Allan, Edinburgh.....	1	0	0
Collections made after Sermons in three churches, in the city of York, by Rev. Legh Richmond	53	7	5½
Collection made after a Sermon in the parish church of Knaresborough	32	17	9
Collection made at the parish church of Melton Mowbray, (Rev. Dr. Ford, Vicar,) by Rev. D. Ruell.....	12	15	6
Collection at Do. by Rev. Legh Richmond	16	18	0
Collection at Cottesmore church, (Rev. Mr. Neville, Rector,) by Rev. D. Ruell	8	15	0
Rev. Mr. Neville	1	1	0
Collection after a Public Meeting at Newcastle upon Tyne	14	16	0

AUXILIARIES, PENNY SOCIETIES, CONGREGATIONAL COLLECTIONS, &c. FOR GENERAL PURPOSES.

Berwick Ladies', per Mrs. Ainslie	6	7	0
Ditto, per ditto, Rev. Mr. Parker, Chalton..... <i>Ann. Subs.</i>	1	1	0
Guilford Marden, near Potton, Beds. (Rev. — Jones, Minister) Collection after Sermon, by Rev. R. Whittingham	5	8	8½
Norfolk and Norwich, per Rev. Henry Girdlestone.....	150	0	0
Peterborough Penny Society, per Rev. J. S. Pratt, Prebendary and Vicar	2	8	6
Reading Penny Society, per Mrs. French.....	10	0	0
St. Clement's, Cornwall, Collection after Sermon, by Rev. Fras. Jenkins	2	12	6

DONATIONS, &c. FOR GENERAL PURPOSES.

Miss S. Brewer, collected by her.....	0	18	0
Mrs. Harriet Farran, Castleton, per Miss E. Blackwall	5	0	0
A Friend per Messrs. Cardale and Bramley.....	100	0	0
Mrs. P. L. Frye, per Messrs. Hoares.....	2	12	0
Rev. T. J. Langston, per Messrs. Hoares	5	0	0
Miss O. per Major Oliver, transmitted by Wm. Hogan, Esq. Dublin, £30 Irish	27	6	8
Sister Charity	20	0	0
Sister Self Denial	10	0	0
A. Wilmot, Esq. per Messrs. Goslings	50	0	0

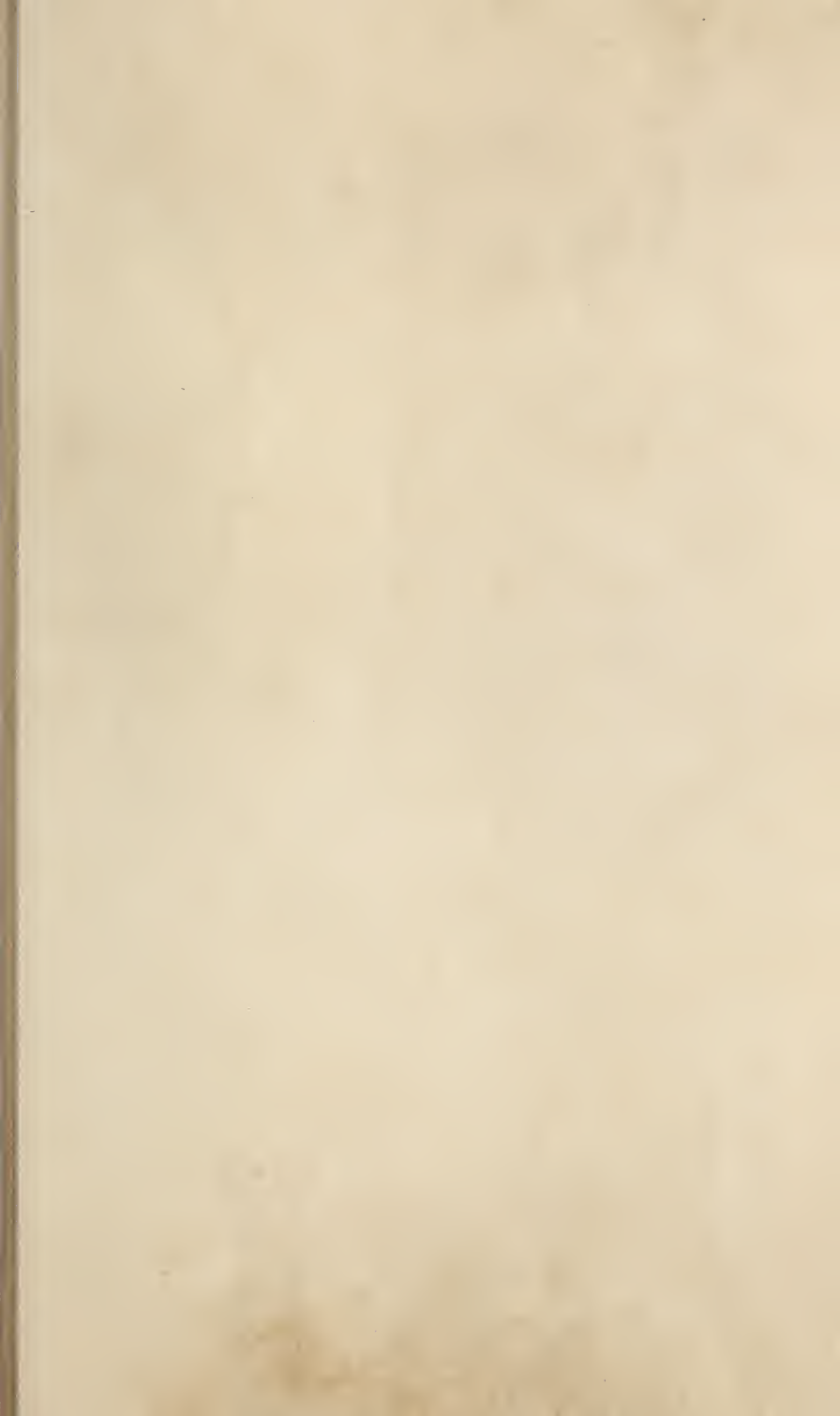
DONATIONS, CONTRIBUTIONS, AND COLLECTIONS, FOR THE HEBREW TESTAMENT FUND.

Rev. — Boys, North Cray, near Bexley	2	0	0
Rev. J. K. Martyn, Rector of Pertenhall, near Kimbolton	5	0	0
Mrs. Martyn, Do.	1	0	0

BUILDING FUND FOR SCHOOLS.

William Henry Mann, Esq. 9, St. James's Street, Bath	1	1	0
--	---	---	---

✂ As the Tenth Report of the London Society will be published in the course of this Month, Subscribers &c. are requested to inform the Secretaries by what conveyance their copies may be forwarded to them.



For use in Library only ..

For use in Library only

I-7 v.3
Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314.8089